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FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR,

Addressed to the Candidates for the rite of Confirmation.

**Lecture II.—The Scriptural authority for the Rite, continued;
And the Obligation of Receiving it.**

The texts hitherto considered, refer to the "example of the Apostles" as claiming our imitation; a *precept* on the same subject is now to be adduced (Hebrews, vi. 2,) "of laying on of hands." This is a precept, though it be given not in the preceptive form. St. Paul is speaking of "the principles of the doctrine of Christ" and he affirms that the "laying on of hands" is one of those principles, that it is a first principle, one of those first to be made known to the christian disciple—that it is at the foundation of the system, being next in order to baptism. You know that baptism is at the door of the ark of Christ's Church. Having passed through the water of baptism, the next religious service required of you, so soon as you have arrived at the years of discretion, is to seek "the laying on of hands." It is a foundation principle, and, therefore, claiming to be duly recognized by *all* the disciples; not like the laying on of hands in holy orders, appropriate only to Ministers; not like the laying on of hands on the sick as practised in the early ages, appropriate to persons so situated; The words *principle* and *foundation* imply that *this* laying on of hands is for Christians in general. But, it is still farther evident, from the whole scope of the passage, St. Paul names six principles of the Christian religion, viz: repentance, faith, baptism, laying on of hands, resurrection and eternal judgment. It will not be denied with respect to five of them, that they concern all Christians, without exception. If one of them, "the laying on of hands," concerns not Christians generally, but those only in a particular age, or of a particular class, viz. the miraculously gifted, or the Clergy, or the sick, would it have been placed in this connexion? The very fact, that all are called to repentance towards God, and faith in our Lord Jesus Christ; to be baptized, and to believe in the resurrection of the body, and in a judgment to come, implies that the same persons, that is all persons, are called to participate in the "laying on of hands," or, in other words, that confirmation, like baptism, is a duty incumbent on all who would be disciples of the Redeemer. It is interesting to notice the *order* of these principles, because it the same laid down in our catechism.

To the question, what is required of persons to be baptized: the answer is "repentance, whereby, &c. and faith, whereby, &c." At the time of baptism, the minister says to the sponsors, "ye are to take care that this child be brought to the Bishop to be confirmed by him." Here then are our Church principles, exactly conformed to Scriptural principles. St. Paul says, to be a Christian you must lay the foundation in repentance, faith must follow, then baptism and then "the laying on of hands;" and our Church in her prayer book, as we have seen, lays down the principles precisely in the same order.

While the passage before us conclusively establishes the obligation of the "laying on of hands," it incidentally reminds us that it is "a means of grace," or that the worthy partaker receives in this ordinance the Holy Ghost; for in verse 4, the apostle, evidently referring to those who had received baptism, speaks of "those who were once enlightened," and referring to those who had received the "laying on of hands" speaks of those who "were made partakers of the Holy Ghost"—and thus teaches us, that, as the baptized were considered, and indeed in the primitive age called the enlightened, so the confirmed were regarded as having partaken of the Holy Ghost, or "having tasted the heavenly gift." The "laying on of hands," is called a principle of the doctrine of Christ. It was not like the sacraments "ordained by Christ himself," but it has his sanction. He approves of it. We know that the Apostles acted by the mind of Christ—that the customs they observed, the lessons they taught, were conformed to the will of the divine head of the Church. But excluding every inference of that kind, the language before us cannot be gainsayed. "The laying on of hands" is a principle of Christ's doctrine. It is not material to be able to shew, that it was administered while he was on the earth. Even if it never was administered till after his ascension, it is still as St. Paul assures us, *his* principle. But it does not follow that it was not administered by himself, even if there be no record to that effect, for says St. John, "There are also many other things which Jesus did, the which if they should be written every one, I suppose that the world itself could not contain the books that should be written." You will observe that our Church retains the scriptural name of this ordinance, for in the title of the office we read of confirmation *or* the "laying on of hands." From the verses we are considering, we learn then, that to seek the "laying on of hands" is a duty—that repentance, faith and baptism are duties precedent in order to it, and that the receivers, if proper subjects, are thereby "made partakers of the Holy Ghost."

It was remarked that our blessed Lord Jesus Christ, was confirmed in the Hebrew Church. It is an interesting inquiry, was he of the Christian Church, the subject of any ceremony analagous to the "laying on of hands" as now practised among us? It is obvious that he could not have had the imposition of the hands of one of the first order of the ministry, for while he was on earth, there were no persons of that first order but himself. He was the only Bishop of souls. There was no authority higher than himself to confirm him, except that of the Father. The eminent Bishop Jeremy Taylor is decidedly of opinion, that our Lord was so confirmed even miraculously, by the first

person in the sacred Trinity. Bishop Taylor fortifies his view of the subject by the concurrent opinion of an African Bishop of the fourth century. "He was washed, says Optatus, when he was in the hands of John, then followed the order of the mystery, and the Father finished what the Son did ask, and what the Holy Ghost declared: the heavens were opened, God the Father, anointed him, the spiritual unction presently descended in the likeness of a dove, and sate upon his head, and was spread all over him, and he was called the Christ, when he was the anointed of the Father. To whom also, lest imposition of hands should seem to be wanting, the voice of God was heard from the cloud, saying, this is my Son in whom I am well pleased, hear ye him. That which Optatus says is this, that upon and in Christ's person, baptism, confirmation and ordination were consecrated and first appointed. He was baptized by St. John; he was confirmed by the Holy Spirit, and anointed with spiritual unction in order to that great work of obedience to his Father's will; and he was consecrated by the voice of God from heaven. The descent of the Holy Spirit was a distinct ministry from the baptism; it was not only after Jesus ascended from the waters of baptism; but there was something intervening, and by a new office or ministration. For there was prayer joined in the ministry. So St. Luke observes, while Jesus was praying, the heavens were opened, and the Holy Spirit descended; for so Jesus was pleased to consign the whole office and ritual of confirmation. Prayer for invoking the Holy Spirit, and giving him by personal application; which as the Father did immediately, so the Bishops do by imposition of hands. The dove, in Christ's baptism, did represent and prefigure our unction from above, that is, the descent of the Holy Ghost upon us in the rite of confirmation. Christ was baptized, and so must we. But, after baptism, he had a new ministration for the reception of the Holy Ghost: and because this was done for our sakes, we also must follow that example. And this being done immediately before his entrance into the wilderness to be tempted of the devil, it plainly describes to us the order of this ministry, and the blessing designed to us. After we are baptized, we need to be strengthened and confirmed "*propter pugnam spiritualem*:" we are to fight against the flesh, the world and the devil, and therefore must receive the ministration of the Holy Spirit of God: which is the design and proper work of confirmation."

We now invite your attention to the grounds, on which rests the *obligation* of receiving the rite of confirmation. This obligation obviously results from the scriptural precedents and precepts, which we have been reviewing; for, in the first place, is there good reason to believe that our blessed Saviour was confirmed, first as a member of the Hebrew Church, and subsequently as a member of the Christian Church? He is the model proposed to the imitation of all his disciples. He himself tells us just before his baptism, "Thus it becometh us to fulfil all righteousness." It surely was not necessary for him to repeat this remark *whenever* he partook of any rite of the Church. But it will be recollected, he was confirmed almost immediately after his baptism (Mat. iii. 16.) and therefore the "all righteousness" which he says,

"becometh us," has reference to both the ceremonies, the baptism and the confirmation. Again the texts we have quoted from the Acts, prove that the "laying on of hands" upon the baptized who had arrived at adult age, was an *apostolic custom*. The change of the Sabbath from the seventh to the first day of the week, and the practice of infant baptism, are approved by Christians, not on the ground of precepts, for there are none touching those points, but simply because they are sanctioned by the "example of the apostles." Inasmuch then as confirmation is an apostolic custom, even if there were no precept relating to it, it would be obligatory. But we trust we have satisfied you that the text (Heb. vi. 2) is a precept to our purpose; and here, then, is a third ground, on which rests the obligation of being confirmed.

But we will, for a moment, suppose that Scripture was silent on the subject, and that confirmation was simply a requisition of the Church. The authority of the Church to institute rites and ceremonies, provided they be not such as are forbidden by the word of God, cannot reasonably be questioned. Foreexample, our Church in this country, has set apart the first Thursday in November, to be observed as a day of Thanksgiving. Her right to do so is not questioned, and the obligation of her members to comply with it, is equally clear. The feast of Dedication in the Hebrew Church, was appointed not by divine authority, but by the authority of that Church, and we find our blessed Saviour (John x. 22) united in celebrating it. What we alledge then, is this, that even if confirmation was a mere ecclesiastical regulation, and there was no other reason for complying with it but the authority of the Church, that would be a sufficient reason. No good member, on Scripture principles, could refuse compliance. The obligation to be confirmed is fully sustained by that simple declaration, "the Church hath thought good to order," presupposing of course, that there is nothing in the order, contradicted by the spirit of the holy Scriptures.

QUESTIONS.

What *precept* have we relating to Confirmation?

What does St. Paul, in Hebrews vi. 2, call the "laying on of hands?"

How would you prove, that this "laying on of hands," is intended for sincere Christians in general, and not merely for Ministers, for the sick, or any particular class?

What is the *order* in which the principles are named in Hebrews vi. 2?

What is the *order* in which the principles of the Gospel are laid down in our Prayer-book?

How does it appear, from this text, that Confirmation is a "means of grace?"

How does it appear, from *this text*, that our Lord Jesus Christ approves of Confirmation?

Was our Lord confirmed, when and how?

Do you rest the obligation of being confirmed, on the ground of apostolic example, scriptural precept and ecclesiastical authority?

SERMON VI.

Colossians iv. 1.

"Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven."

We are now considering what has been alleged against the religious instruction of our Servants. It is objected, 3dly, they are so ignorant and unteachable, they cannot be brought to any knowledge in these matters.

Answer.—This objection seems to have little or no truth in it, with respect to the bulk of them. Their ignorance, indeed, about matters of religion, is not to be disputed;—they are sunk in it to a sad and lamentable degree, which has been shewn to be chiefly owing to the negligence of their owners. But that they are so stupid and unteachable, as that they cannot be brought to any competent knowledge in these matters, is false, and contrary to fact and experience. In regard to their work, they learn it, and grow dexterous enough in a short time. Many of them have learned trades and manufactures, which they perform well, and with sufficient ingenuity:—whence it is plain they are not unteachable—do not want natural parts and capacities. Most masters and mistresses will complain of their art and cunning in contriving to deceive them. Is it reasonable then, to deny they can learn what is good, when, at the same time, it is owned they can be so artful in what is bad? Their ignorance, therefore, if born in the country must absolutely be the fault of their owners:—and such as are brought here from Africa may, surely, be taught something of advantage to their own future state, as well as to work for their master's present gain. The difference plainly consists in this;—that a good deal of pains is taken to show them how to labour, and they are punished if they neglect it. This sort of instruction their owners take care to give them every every day, and look well to it that it be duly followed.—But no such pains are taken in the other case. They are generally left to themselves, whether they will serve God, or worship devils—whether they will become christians, or remain heathens as long as they live: as if either their souls were not worth the saving, or as if we were under no obligation of giving them any instruction; which is the true reason why so many of them who are grown up, and lived many years among us, are as entirely ignorant of the principles of religion, as if they had never come into a christian country—at least, as to any good or practical purposes.

Besides, owners will take care to shew them how to work by their own, or their overseer's and other servant's examples: and what they see done they readily imitate. But say, my brethren, (for I appeal to your own knowledge, your own hearts, and your own observation) how few will take the pains to set a good example of piety and virtue before these poor people? How few will labour to recommend godliness to their servants by their own behaviour, or the devout, religious regulation of their families? Or will punish an offence against the laws and majesty of Almighty God, with an hundredth part of the ex-

actness and severity they would any little disobedience, or sauciness towards themselves? It may well be supposed, that if people were as negligent in setting them to work, or shewing them how to perform it, and seemed as little concerned about it, as they generally are about setting them forward in the ways of religion, there would be as loud a complaint on the other side; and we should then hear, that they were such ignorant creatures, they could not be taught to do any thing of service.

4thly. It is objected—many of them are so far gone in wickedness, so confirmed by habit in their evil ways, that it is in vain to undertake reclaiming them.

Answer.—This is indeed a dreadful case! and so far as there is any truth in it, throws a heavy charge upon us, who have suffered them to run such desperate lengths without striving to put some effectual stop to their evil courses. A charge we must answer severely for at the latter day! But here it may be asked, whether much of that wickedness may not proceed from their ignorance, and want of better instruction? Whether the sad consequences of such behaviour, the hazard of their precious souls, and God's eternal vengeance, if properly laid before them, might not terrify them from such proceedings?—or the hope of his favour, and everlasting joys in heaven, allure them into the ways of piety and goodness? And if there be no more than a bare possibility that this pious instruction, and these awful considerations may do good, what excuse can we have for neglecting the use of them? Besides, hath not Almighty God put other means in our hands, by the authority he hath given us over them? Is it not in our power to convince them, that wickedness will make them unhappy even in this life, by punishing them properly for it, when we find that they will not be restrained by the gentle, kind methods of advice and instruction?—Will any man pretend to find fault with me for correcting a swearing, drunken, lying or lewd slave, for affronting my Master and Maker, who will at the same time own I do well to correct a servant for affronting me, or despising my orders? And, till we have tried all possible means, how can we take upon us to say, that it is in vain to attempt reclaiming such a one? If God were to deal so with us, my brethren, how wretched would be our condition! And how far he may be provoked to do so, for our slights and neglects of these poor creatures, is a matter well worth our most serious consideration. If, after so many repeated warnings, trials, and visitations, he were to give us up to our own perverse ways, and leave us as incorrigible reprobates, with whom his spirit had been so long striving in vain how unavoidable would be our destruction! How deserved our everlasting perdition! But he, in his mercy and long suffering, still continues the means of grace and salvation to us, notwithstanding our daily abuse of his infinite goodness: and never gives over his gracious trials, whilst he spares us life and senses to amend our ways. In this, my brethren, it is our duty to imitate him, and never despair of reclaiming the worst of our slaves, while they remain under our care in this world, or grow weary of striving to do them good, whilst he continues unwearied in his trials to bring us home to heaven and happiness: thus spurring us on to do it by his own divine example.

5th objection. But some say, we have tried and laboured, yet have met with no success.

Answer.—Instances of this sort, are indeed, very disheartening;—But are we sure there has been no mistake on our side? Have our trials been often repeated, at different seasons and intervals? Have they been well pushed, and with a sincere good will and conscience? Have we not tried before we got half way, and wanted not the means, but the heart to proceed forward? Have we not been discouraged without reason, and left off, as we perhaps began, hastily, and without due consideration? Have we not shewn, in the course of our endeavours for their conversion, some particular partiality to ourselves, which might give them a suspicion that we had our own worldly advantage at heart, more than the gaining the souls over to God? Supposing that nothing of this sort hath been the case, but that after all our prudent, well-meaning endeavours, we have been hitherto unsuccessful, shall we never try again? And will not God, who looks upon the heart and knows our sincerity, accept us graciously upon account of our good intentions, and shall he not return the pains and labours we bestow upon the most obstinate reprobate, with interest into our own bosom? This, however, may be taken for fact: that if we have tried many, and find all to be stupid, stubborn, or incorrigible, it is ten thousand to one against us, that the failure has been owing to ourselves rather than to them, because of the different tempers and dispositions in different persons among them, as well as among us: and if some prove irreclaimable, all we are sure, are not so. Let not therefore, our want of success upon our first or second attempt discourage us: but let us still persevere, and a blessing will assuredly attend us. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. But as we have opportunity, let us do good unto all men, and especially to such poor creatures as, being ingrafted into our families, are, or ought to become a part of the household of faith.

6th objection. Others again do say, we are ignorant, unlearned people ourselves, and how can we teach others?

Answer.—I would not here, my brethren, insist upon an observation I have often made, and which, I doubt not, many in this congregation have taken notice of in their dealings among mankind, viz: that persons who are ready enough to plead ignorance or poverty, when it may stand for an excuse, or serve a present turn, would be highly affronted to be called ignorant or poor on any other occasion. But would rather ask a few questions, do you think you have knowledge enough to bring your own souls to heaven, through the grace of God, by living up to what you know? If you think you have not, why do you neglect to learn better? Do you know of any thing which is, or can be, of greater consequence to you than the eternal happiness or misery of your precious souls? and if you think you want any knowledge necessary for their security, why do you delay one moment to seek after it, or to make the attaining of it, your first and principal concern; as it is plainly of more importance to you than the loss or gain of the whole world? If you have that knowledge, which, by living up to it, will, through God's grace, bring you to heaven, you can

surely communicate it to others, as easily as you could show them how to handle a hoe, a spade, or other implement of husbandry, whose use you are acquainted with, or teach them any sort of manufacture you are able to perform yourselves.

This ignorance, you see, is one of the worst excuses you can offer, which will neither acquit you before God nor man; since it can be owing to nothing but want of regard to your own souls; as you live in a christian country, where you have ministers to instruct you, profess an obedience to laws which you pretend you know nothing of, and claim eternal happiness in heaven upon certain conditions, which you own, in making this objection, you are utter strangers to: than which there, surely, cannot be shewn a stronger instance of folly and stupidity. The true reason why people are often so ignorant, is this; they have no hearty, sincere desire, to know their duty: they find it something uneasy in the performance, and care not how little their conscience is troubled with a sense of it. This is the condemnation, saith our Saviour in his discourse with Nicodemus, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light: neither cometh to the light, lest his deeds should be reprov'd. Here is the source of religious ignorance pointed out by Christ himself: and will always hold good in cases like ours, where the light of the gospel is strongly dispensed to us, and where nothing but the darkness of our own inclinations, (which we seem industriously to cherish) can possibly prevent its shining forth in full lustre in our hearts and in our actions. This wilful, studied ignorance, is the cause why we cannot instruct others: and while we keep in darkness ourselves, we cannot be supposed capable of enlightening our benighted brethren—whereas, if we had the same regard to religion, and the true interests of our souls, as we have for our worldly affairs, and the provision for our bodies, we would endeavour to become equally acquainted with them, and be as able to describe our notions of them to others, as we are to explain matters which we study, talk about, labour at, and are conversant in, every day of our lives.

In answer to such as make this objection with a well-meaning humility, and a real doubt of their own qualifications for undertaking the office of teachers in their families; it may be observed to them that there are not wanting instances of many pious, unlearned persons, who, without the help of miracles, or any extraordinary gifts, have, by God's blessing upon their devout endeavours, done much good in this way. Apollos was a man eloquent and mighty in the Scriptures; and being fervent in spirit, spake boldly in the synagogues of the Jews, and taught diligently the things of the Lord, but only knew the baptism of John: whom when Aquila and Priscilla, (a man and his wife who were both lay-people,) had heard, they took him unto them, and expounded unto him the way of God more perfectly: thus becoming, through the grace of the Almighty, blessed instruments of confirming and perfecting the faith of this great man, who thenceforth became one of the chief and boldest champions in the cause of Christianity. Let this example, my brethren, encourage you to do the like: throw aside

all fears of disappointment: teach your poor benighted slaves as much as you know yourselves: and freely hold forth that light of the gospel which you so freely have received: rest the success upon the grace and goodness of Almighty God, praying for his blessing upon your pious endeavours: and where you find yourselves at any loss, consult your minister, or such good books as you may have an opportunity of procuring, and doubt not of receiving extraordinary helps from that blessed spirit which our Saviour hath promised shall remain in his Church forever.

7thly. It is objected—that the conversion and instruction of the negroes, is a matter which requires much time and labour; more than masters can well spare from their necessary affairs, or can be given to slaves, to the prejudice and neglect of their owner's business.

Answer.—This objection might very well come from the mouth of an infidel, who had no settled faith in Christ, no dependence upon a divine, over-ruling providence; no fixed hope of a future reward. But for such as profess this belief, this dependance, and these hopes, to offer such an excuse is strange and unaccountable! Is not this, in effect, to declare that they love this world, its interests and enjoyments, too well to think of giving up the least part of them for the sake of their interests in the world to come? Is not this to acknowledge, in other words, that no consideration of propagating the gospel of Christ, or endeavours for saving the souls of men, ought to take them in the least from their other pursuits, or make any abatement in the temporal profit or leisure of the masters who have slaves under their care? Does not this betray a distrust in God's providence, or his goodness, as if he could not or would not make up to them what little they might happen to lose in that way, by blessing and prospering their undertakings at home and abroad, in the house and in the field, as a just reward of their zeal for his glory, and the salvation of men's souls? Does not this show, that such objectors have more regard for a small inconsiderable part of the labours and profits of their slaves, than for the glory of God, or the good of their own and their servants souls? And is not this denying to these poor people that which is just and equal, and forgetting that they themselves have a master in heaven?

Besides, it may be observed, that this difficulty chiefly occurs at the beginning, and must necessarily lessen by degrees, as the number of unconverted, untaught slaves, shall, by the use of our pious endeavours, grow less and less. Those that are instructed, may be made use of to instruct others, and the owner's labour and care be, by so much, relieved. And let it be remembered, that the longer we defer it, the stronger this objection must needs grow, and the more difficult in fact, to be overcome, by reason of the natural increase of slaves, especially in larger families. The sooner, therefore, we seriously set about this duty, the less pains will be required to perform it, and the greater must be the probability of success.

Some other objections will properly fall under the consideration of the fourth point proposed, viz: In what manner this indispensable duty

of bringing up our slaves in the knowledge and fear of God, may best be performed; to which, therefore, they are referred. In the mean time, let us consider well, what has been said: let us honestly acknowledge the weakness of our objections, and folly of our excuses: let us as true Christians ought to do, be ready to cast down every imagination or worldly self-interested reasoning; every high thing suggested by pride and self-conceit, that exalteth itself against propagating the knowledge of God among our poor ignorant slaves. And may the Almighty giver of life and light open our understandings, that we may not only see ourselves, but be enabled to teach those who remain in darkness and ignorance, the things which belong to their and our everlasting peace, through our Lord and Saviour Jesus Christ.—*Amen.*

REFLECTIONS ON THE ASCENSION OF CHRIST.

O what excellent gifts, my blessed Redeemer hast thou procured and purchased for my unworthy soul! What hast thou not brought down of grace for time, and of promise for eternity to me, and to helpless sinners like me! Yea, thou hast given thine own self to thy brethren, that in thee they might be given up to God, and like thee be a sweet smelling savour, ascending by thy merits to the highest heaven.

O what shall I, what can I render for mercies like these! I can give, poor as the gift is, only one heart and soul, to thy dear glory; and I would not, surely I would not, restrain these. Yet I cannot offer these, so weak and so corrupt am I, without the assistance of thy strength. Favour me then, more and more, with thy gracious power, that my affections may be constantly mounting upwards, longing for the place of my everlasting residence, and counting all things worse than dung, that would stop my progress thither. Where thou art, dear Lord, soon do I hope to be; I am tired of this earth, and of all its shifting miserable scenes; I am weary of this body, full of disorder and sin; I loathe the husks which the swine of this world quarrel for and devour; and I can be satisfied with nothing less, than thee and thy presence forever.—*Serle's Christian Remembrancer.*

WARDENS AND VESTRYMEN.

From the Auburn Gospel Messenger.

It has frequently been a subject of reproach to the Protestant Episcopal Church, that her congregational officers, that is, her wardens and vestrymen are not always men of piety, or even *professors* of religion. This has frequently brought no little scandal upon our communion, for many very good people of other denominations, supposing that wardens and vestrymen are in the Episcopal Church what the *sessions* and *consistories* of other communions are, conclude that none should be allowed to those appointments who are not as well avowedly as practically religious men. That all who have any direct connexion with the affairs of the visible Church, and indeed all who live within the sound of her calls to repentance and godliness of living

should be holy men of heart, no one will for a moment doubt. And that those who in any way participate in matters relating to our communion should be truly converted to the faith as it is in Jesus Christ every one who has good will to our Zion will undoubtedly agree. After all these admissions, however, it should be carefully and distinctly perceived and understood that our wardens and vestrymen differ materially from the Deacons and Elders of other Christian communities. The latter are *spiritual officers*, while the former are nothing more than *temporal trustees*. The Episcopal Church knows of no *spiritual officers*, but such as have had *Episcopal consecration or ordination*. The question is often asked whether any one but a communicant can be either a warden or vestryman. The answer is—there is no law nor Canon, nor one article of the constitution of the Church in the United States that requires this, and it has been obviously a very happy caution on the part of our Ecclesiastical Legislation that this matter has not been touched. In many places where the Church has been organized there have not been for years *perhaps*, a sufficient number of male communicants to constitute a legal vestry—yet the Church, has grown and flourished; and those familiar with such subjects, must have seen that in many cases there has been great usefulness to the Church and her institutions from the services of men, who, though not communicants, have, as vestrymen, and in other offices rendered very essential services to our communion. The condition of the Church in this diocese, especially in its newer settlements will convince any one of the propriety of the above remark. The idea should not be lost sight of, that wardens and vestrymen are *temporal officers, trustees* and nothing more. Their business is to take care of the property of the congregation, see to the support of the minister, and cause good order and neatness to be preserved in and about the Church. In the Presbyterian Church it is not required that the trustees should be professors of religion. They have charge of the *temporalities* of the congregation. Such is the case with wardens and vestrymen. The moment we go a step further we create a *test law* to rule election to office, and assume to give spiritual character to an office in the Church of God, not provided for in the Scriptures. There are but three prominent scriptural offices held in the Church by the New Testament; they are the three grades of the ministry. Attempt to introduce more, and you run at once into confusion. HOOKER.



ON PROTRACTED MEETINGS.

From the Protestant Episcopalian.

"In the 'Report of the Harmony Association,' to the 'Pastoral Association,' of which the Rev. Dr. Woods is chairman, in which association, comprising eleven Churches, there were added between five and six hundred, as the fruits of revival in connexion, with protracted meetings, it is stated that the 'revivals have generally been of short continuance, especially where they were the result of protracted meetings.' And although the members of this Association 'think favourably of protracted meetings in promoting the interest of the Redeemer's

kingdom,' yet they say, 'our want of experience does not enable us to speak with confidence as to the utility of often repeating them in the same place. We feel that there is danger of exciting a fastidious taste among the people, and of rendering the more ordinary use of the means of grace less effectual. Like powerful remedies for bodily maladies, they should be used with caution. Care should be taken to let the truth of God search the heart, and the mere circumstances of the occasion should have no other influence than to direct the attention to divine truth. We should not think it expedient to have such meetings succeed each other in the same vicinity, so often as they did last year, in this, and perhaps in other sections of the country. And after such a meeting has been holden in any place, the incumbent minister needs the aid of others for weeks to carry forward the work to the best advantage. Some caution may be needful also, both at the time of meeting and subsequently, not to throw the incumbent into the back ground in view of his people, if he be in any good degree, what a minister ought to be, devoted to his work."

"The following forms one entire head of the report, and is full of instruction:—

5. We do not know of any new *errors in doctrine* among us; though there are increased efforts to promote Unitarianism and Universalism, and in some instances there appears to be more indifference upon the subject of Infant baptism. The *irregularities in practice* which are prevalent, we think would generally be corrected by a deeper tone of piety, and a more careful attention to the holy scriptures."

I heartily concur in the statement respecting the means to be used as far as men are concerned, and used as instruments to give efficacy to the gospel. 'We know not what ministers and christians *can do* more than to cherish in their own breasts a lively sense of the value of the soul, of the danger of its being lost, and of their obligation to Him who laid down his life to redeem it; and under a sense of their responsibilities go forward in the diligent use of all the means which God has appointed for promoting the salvation of men; and this they ought to do, carefully seeking and improving opportunities for doing good, while they look to God for a blessing upon all their efforts, realizing that without him they can do nothing."

"In the report of the 'Andover Association,' it is said of protracted meetings, 'they should never be considered as *indispensable* to a work of grace, or *supersede* the ordinary means of grace. Here the christian community cannot be too guarded.' Further, 'there has been in some instances too much overlooking the efficiency of the Holy Spirit; * * Also there is too much of a disposition, in order to accommodate persons who are scrupulous concerning infant baptism, both to *re-baptise*, and to admit into our Churches such as disbelieve the divine authority for infant baptism. There seems to be a letting down to an extent, which gives alarm to some, of the strict doctrine and practice of the fathers of New-England."

"The Old Colony Association reports, 'It is a question with us, whether [gospel light can be diffused] more effectually by concentrating the rays from time to time on particular sections; or by dividing

the light, that although *less* brilliant, it may be *more* regular, uniform and abiding. While we have no doubt that much good has been done by protracted meetings we are not quite certain but that *more* good might have been done in each case by the same amount of labour in a dozen parishes. * * * There is a general fondness for novelty which needs a *check* rather than a *spur*. * * * The *natural* channels must be followed, and less reliance placed on those which are *artificial*. * * * Hot beds and green houses cannot overspread a large territory with constant verdure and beauty."

The following sound advice is thought necessary to be given in another report. 'Care should also be taken that so much time be not spent in religious meetings, as to occasion the neglect of other religious duties, and to give the impression that religion consists in being at meeting.'

Several remarks in the report of the 'Franklin Association,' which gives more unqualified approbation of protracted meetings, are worth noticing: 'we have been happily exempt from those *doubtful measures* which have been supposed to effect the purity of the Church in other places. * * * Truth has been presented in a * * * manner peculiarly exempt from *theorising*, and confined to the representations of the Bible; * * * It has appeared to us very desirable * * * that christian females, to whom the Bible has opened a very interesting and appropriate field of effort, should not transcend their scriptural sphere; * * * that sinners should not be urged to any public committal of themselves as a measure almost immediately connected with conversion. We wish also to express our disapprobation of all ostentatious display, either in first announcing protracted meetings, or in the performance of the services of them, and especially of all extravagance and colouring in what is said or written, about the success of and results of them.' There may be secured for the gospel a general and permanent influence, without 'resorting to modes of presenting truth, and to measures for impressing it, which, to say the least, are of doubtful authority and influence.'

Another Association cautions, 'lest more be done to excite animal feeling than to instruct the understanding, convince the conscience, and humble the sinner at the foot of sovereign grace.' Again, 'it is unnecessary that ministers preach any *new* doctrine, or the Churches adopt any *new* measures in order to insure the prosperity of Zion, if ministers taking heed to themselves, but faithfully preach Christ, warning every man in all wisdom; and the Churches but walk in all the commandments and ordinances of the Lord blameless.'

BISHOP WILSON ON EPISCOPACY.

From the London Christian Observer.

1. That the Apostles had a full authority over all the ministers and teachers of the primitive Church, has never been disputed.
2. That during their lives certain ministers—Timothy and Titus—had an authority committed to them by the Apostles for presiding over the other ministers of Ephesus and Crete—for ordaining presby-

ters or elders in every city, as he had appointed them—for charging some that they should preach no other doctrine than that of the Apostles—for setting in order the things that were wanting—for deciding matters of controversy—for receiving accusation and exercising jurisdiction—for rebuking heretics—for apportioning maintenance—for regulating the public prayers of the Church—for repressing the intrusion of women as teachers—and for watching and overseeing generally the flocks and the ministers of them—are facts as little to be doubted as any which are to be deduced from the Apostolic writings.

3. Further, that at the close of the sacred canon, the surviving Apostle, St. John, thirty years after the death of most of the Apostles, and when the Churches had been long in a settled state, addressed the chief pastor in each of the seven Asiatic Churches, as the overseer or superintendent presiding over the presbyters and people, so that on him the faults of the Churches reflected disgrace, and their good conduct praise, that is, the same authority which St. Paul had committed to Timothy was possessed by his successor, the angel of the Church who resided at Ephesus when St. John wrote, and so of the rest of the seven Churches, cannot be reasonably questioned.

4. Nor can it be doubted whether this order of ecclesiastical government was designed, in its general features, to continue as the Apostle left it. For to suppose that an order of things enjoined by men inspired to regulate the Church of Christ is not binding upon us (unless indeed it be abrogated by an authority equal to that by which it was enacted, which is not pretended in the present instance) goes to sap the whole foundation of faith. A regulation made by divinely authorized persons in a society that was designed to be perpetual, is of course perpetual, unless it be otherwise expressed.

5. Accordingly, it is confessed, that in point of fact, for fifteen centuries after the time of the Apostles, no government of the Church obtained but that which was administered by ministers who received in direct succession from them the exclusive rights of superintendence and ordination, who were called, in the age immediately following that of the Apostles by the same name as that which distinguishes them from presbyters at present, that of *Episcopi* or Bishops. To mention only the case of the Apocalyptic Churches, the Bishops of Smyrna, Ephesus, Philadelphia, &c., are familiarly spoken of during the persecution of the second and third centuries, as possessing the same diocesan authority as at the time of St. John. Ignatius, again, the contemporary of that Apostle, who suffered martyrdom about A. D. 107, speaks of the three orders as essential to a Christian Church. Irenæus, who flourished in the second century, informs us that his master Polycarp was made Bishop of the Church of Smyrna by the Apostles. I need not speak of Tertullian, Cyprian, Chrysostom, Jerome, Augustine, and the series of witnesses in later ages, because the fact has never been seriously denied.

6. In the sixteenth century, indeed, Calvin, Beza, Luther, Melancthon, with our Cranmer and Ridley, and all the leaders of the Reformation, though some of them from circumstances afterwards adopted a

presbyterian discipline, yet admitted the superior authority of the episcopal. And it is quite obvious that in the contests of the succeeding centuries (as in those of later times in our own) political feuds, and not the religious question alone, have been, and are the real source of the unhappy divisions.

7. So plain is the case for Episcopacy when candidly stated. To which the only objection that I know of is drawn from the term Bishop or overseer, being sometimes employed in the New Testament for those who had any oversight in the Church, and not for chief pastors as Timothy and Titus only.

But it is not for a name that we chiefly contend, but for the spiritual superintendence and authority which Christ has ordained. If we were to yield the term, which we are far from doing, it would still be true, that the office first discharged by the Apostles, then committed by them to Timothy and Titus, and afterwards exercised by the angels or messengers of the Asiatic Churches, was of perpetual authority in the Church. But with regard to the mere title, which is simply descriptive of the duty of superintendence, it was natural that it should only gradually be appropriated, as the thing designated by it became prominent and distinct before the eyes of men. Things usually exist long before their names, which become attached to them in process of time. The Episcopal or superintending office was less complete during the lives of the Apostles, because the superior power rested with them, and the functions of Timothy and Titus were delegated. After their death, however, as these functions and this authority appeared in unrestrained action, the definite and appropriate title would follow. At the close of the sacred canon the name angel, (or delegate, whether of God or of men) was the term employed by our Lord in the epistles to the seven Apocalyptic Churches as the appellation then commonly given to the presiding pastor. When the whole apostolic college were dead, the highest order in the Church would soon receive, by general consent, the title of the Overseers or the Bishops, as their principal duty, that of overseeing and providing for the Church, then rested fully in them.

Nothing is more common than for terms to be used, at different times and under altered circumstances, in two senses; the one general the other definite and peculiar. The words Disciple, Apostle, Deacon, Overseer or Bishop, and a multitude of others, occur in a restrained and also in an unrestrained sense. They designated at first any learner, any messenger, any minister, any overseer; but they have long, by a well-established usage, come to signify, a learner, taught by Christ, a messenger sent immediately by Christ, one of a particular order of men in Christ's Church, one having oversight of a number of presbyters and flocks in a certain district. We need not therefore even concede the point of the title, but may safely assert, that whilst chief authority was in the hands of the apostles, the word was naturally applied to all who had any charge or superintendence in the Church whether over the clergy or of a separate flock; but that after their death those who succeeded to their functions of government and ordination began to be called, by way of distinction, the Overseers or

Bishops. Thus, when this designation became permanently appropriated, the word Apostle was left to denote the immediate messengers sent forth by Christ; the word Angel was disused, as in its ordinary sense too high, and as no longer necessary: and the term Presbyter remained for those who presided over particular congregations. But we dwell not upon a mere name. The Bishop may still be called, as indeed he is, a presbyter, with respect to the general administration of God's word and sacraments; and the presbyter may still be termed an overseer or bishop, as it regards the superintendence of his peculiar charge. Let only him who bears chief authority in the Church be considered of a distinct order, and be known, as he has been, from the apostolic times, by the word Bishop in its emphatic and distinctive sense. It is enough that the office is clearly of Divine institution, though the name be of human, so far as the appropriation of the term extends, and no further; for in the age next the apostolic it was in established use.

The objection raised therefore from the general employment of the title before the office in its specific form was completely in action, rather confirms than weakens the main argument; concerning which, upon the whole, I must be allowed to say that moral demonstration hardly admits of more satisfactory proof.



EXTRACT FROM THE LIFE OF PHILIP HENRY.

He used to say, that many of the scripture parables and similitudes, are taken from the common actions of this life, that when our hands are employed about them, our hearts may the more easily pass *through them*, to divine and heavenly things. I have heard him often blame those, whose irregular zeal in the profession of religion, makes them to neglect their worldly business, and let the house drop through; the affairs of which, the good man will order with discretion; and he would tell sometimes of a religious woman, whose fault it was, how she was convinced of it, by means of an intelligent godly neighbour; who coming into the house and finding the good woman, far in the day, in her closet, and the house sadly neglected, children not tended, servants not minded; "What," saith he, "is there no fear of God in this house?" which much startled and affected the good woman, that overheard him. He would often say, "every thing is beautiful in its season; and that it is the wisdom of the prudent, so to order the duties of their general callings as christians, and those of their particular callings in the world, as that they may not clash or interfere." I have heard it observed from Eccl. vii. 16, that there may be overdoing in well doing.



'Thou mayest seek after honours, and not obtain them; thou mayest labour for riches, and yet remain poor; thou mayest dote on pleasures, and have many sorrows. But our God of his supreme goodness says, *Whoever sought me and found me not? Who ever desired me and obtained me not? Whoever loved me, and missed of me? I am with him that seeks for me. He hath me already, that wisheth for me; and he that loveth me is sure of my love. The way to come to me is neither long nor difficult.*--Augustine.

FOR THE GOSPEL MESSENGER.

THOUGHTS ON OUR GENERAL THEOLOGICAL SEMINARY.

The greatest blessing which can be bestowed on any Church is a capable ministry. Knowledge, piety and activity are all and equally indispensable. To the Seminary we look, under God, not for intellectual improvement only, but for the cultivation of the heart also. The example of those distinguished professors, called to the most responsible station in the Church; the association of excellent youth; the elect, if I may so speak, of the land; the habits here cultivated of pious duties and kind offices; the consciousness that the eyes of the whole Church are upon them; and, may it not be added, the dews of divine grace, which it may be reasonably expected, will be shed on such a scene, are means by which the human character has been purified and exalted in all ages. For *this* Seminary, for these teachers, and these youth, the fervent prayers of many righteous persons are, we trust, daily raised to heaven. May we not expect that they will avail much! Educated under the same beloved preceptors, amid the same delightful scenes, having in the susceptible season of youth common occupations, recreations and prospects, may we not expect these young men will be bound together by the strongest ties of friendship, that when they go from the Seminary, though separated in body, they will be together in spirit; that their favourite recreation will be a mutual correspondence on the interests of the Church; that they will be as a phalanx, powerful in defence, equally powerful in assailing the strongholds of the adversary, and in carrying the banner of the cross triumphantly through the world. This is what we expect, as the proper and the most valuable effect of the Seminary; a body of clergy, of one heart and of one mind, acquainted with theology and so much human learning, as is connected therewith and necessary to their respectability in an enlightened and improving community, accustomed to the devout practice of holy duties, to the exercise of benevolence and to much self-control; and above all, under the influence of their special advantages, filled with faith and the Holy Ghost.

Again, The multiplication of suitable labourers in the vineyard of the Lord, is another benefit. How many of our Churches in what are called the old United States are now given up to the moles and the bats, and only known as the tombs of our ancestors! Behold the Western States, already powerful, and advancing to an eminence which dazzles our sight, comparatively destitute of the ordinances of the gospel, into which our Church has lately entered. Behold the millions in the heathen world to whom the gospel must one day be preached, and for which Christians are in duty bound to make some provision, or at least to lay the foundation of those means which shall in due season be brought into operation! While the harvest is thus plenteous, ought we not to avail ourselves of every means for increasing the number of the labourers? But how can you so effectually move our youth to devote themselves to the

altar, as by placing in their view a respectable Theological Seminary? The indigent youth, however great their natural strength of understanding, however ardent, their piety, must be lost to our ministry, unless a gratuitous education can be afforded them. Other denominations have, comparatively, many more ministers than we have, and two of them, at least, are indebted for this advantage to their Theological seminaries.

A third benefit to be expected from such institutions, is the awakening in our favoured country, a spirit of theological inquiry. Theology is too little cultivated among us. In comparison with other sciences, there are few, if any, which have been so neglected. Notwithstanding the great advancement in other branches of knowledge since the revolution, it is questioned, whether there have been any theologians, superior to, or even equal, in the extent of their attainments, to some who lived before that period, and notwithstanding the great increase of population, it is feared there has been very little, if any, increase in the number of what may be properly termed *learned* divines. Is this state of things to be continued? Is the noblest of sciences, the only science which penetrates the veil of *futurity*, and ascends even to the throne of God, alone to remain uncultivated. Shall we establish schools for law, for medicine, for military purposes, for the speculative sciences, and neglect the science which most emphatically teaches us how to live, the only science which treats us as immortal beings?—May we not hope that the day will come when theology, the true philosophy, shall once more be considered a necessary part of a complete education, and a subject of inquiry not among divines only, but among the intelligent in general? For effecting this desirable issue, the Seminary cannot but have a salutary tendency. It congregates those lovers of the heavenly science who will assist and incite each other; and it is the repository of a rare and increasing library, a source of improvement, not easily attained in our country, and which must be chiefly collected from distant countries. Connected with this advantage, and the last which shall be mentioned, is, that it will naturally lead to the preparation of useful works calculated to promote religion, not merely in our own country but through the world. It is at such institutions that the translation of the Scriptures into the languages of heathen countries will naturally be produced. It is to an American Theological Seminary that we naturally look for this translation into the various and difficult languages of the Indian tribes. It is by Seminaries such as this that men are qualified to become authors, to bless mankind with those books which guide them to the truth, correct their faults, excite them to good deeds, and solace them in the day of trouble. Writers, who can adapt themselves to the state of our circumstances, to the character of our people; at least, good ones, and especially on the subject of religion are rare among us. Our Church will need more and more, such men to defend her institutions from the attacks of infidelity and ignorance, and to carry her principles as well to the closet of the learned, by such great works as that of Hooker; as to the cottage of the poor, by some of those little tracts which cultivated genius alone, can render acceptable. Minds of the

highest powers and hearts moulded in the richest vein of sensibility, are now lost to the Church and to mankind for want of encouragement to employ themselves in that way, in which they can be most useful. Unfit in many respects for *public* speaking, perhaps too infirm for this labour, they seem destined to waste their energies unless they could, as in other countries, be connected with some Seminary either as instructors, or as authors preparing those writings, which in periodical or other publications may serve the cause of religion.

From the remarks now made, it is evident that our Seminary, if it be properly encouraged, and thus meet the sanguine wishes of its founders and its friends, will be a blessing to our Church, to our country, and to mankind. But, are we not authorized to look further? How many may be enlightened with the wisdom unto salvation; how many reclaimed from the path leading to perdition; how many strengthened in virtue and religion; in fine, how many may be introduced into heaven through this agency. Consider how widely the sphere of usefulness is enlarged to that minister who is thoroughly furnished for his station, a workman that needeth not be ashamed. Consider how many souls, each additional person brought into the ministry by this Seminary, may be the happy instrument of converting! Consider the effect of encouraging in this populous and increasing country, the study of pure theology, and the danger to be apprehended from permitting it to be less and less cultivated, to be neglected while all other sciences are more and more pursued.

Finally, It is believed that without some such means, our Church would dwindle away in this country, it might preserve a sickly existence but it will scarcely be the same Church, for which Cranmer bled and Horseley laboured. God may not remove the candlestick, but the light will tremble in the socket.

THE THEATRE.

For the following judicious observations, we are indebted to the London Christian Observer: "We are not unwilling, to make an important concession to the advocates for this species of entertainment. We will admit that a play, as to its general nature is a rational amusement. To exhibit on a stage those scenes which have constituted the grand epochs of history; to represent to the life the characters of the chief personages whom historians have described; to become inspired by the same passions; to imitate their voice and gesture, and to portray their precise feelings in so exquisite a manner as to be for the moment, the very person who is represented, and thus to draw forth all the sympathies of a surrounding audience, is a great and surprising art. Oratory of every kind naturally excites admiration. When, therefore, a youth of uncommon talents as an actor, appears, we are willing to ascribe the disposition to see him act, not to a *total* insensibility of the corruptions of the theatre, but rather to a want of that degree of hatred to those corruptions which is sufficient to prevail over an extraordinary temptation. We wish that Mr. Burder had made some admission of this kind; for we think that by such a concession he

would have more completely established the cause which he espouses. Let it be fairly acknowledged that the theatre has advantages of a certain kind when compared with other amusements; that it is less frivolous than some of them, and that it recommends itself in a particular manner to intellectual persons: and then let self-denial be practised with respect to the theatre, on the ground that intellectual enjoyment, in the judgment of the devout Christian, is no adequate compensation for the propagation of moral evil. A day is coming when he that hath converted one sinner from the error of his ways, however low his talents, however he may have lived without celebrity and died unknown beyond the parish to which his labours may have been confined, shall be exalted above the man *who has afforded intellectual delight to ten thousand auditors*. The one may enjoy the incense of a little earthly fame, and engross the conversation of a day; the other shall shine as the sun in the firmament, and as the stars for ever and ever.



SERMONS AND PRAYERS.

From the British Magazine.

The majority of dissenters attach the chief importance to the sermons of their teachers, and little or none to the prayers, which is, perhaps, attributable to this—that the sermon is addressed to them, whereas the prayer is a sort of solitary address of one man, in which the congregation can only enjoy the part of listeners. There is, therefore, some show of reason for sermons having the preference to prayers with these. But with us the case is different. Our morning and evening services are and ever have been acknowledged to be the principal features of our Sabbath worship at Church. Indeed, they distinguish and characterize Episcopalians all over the world. There are too good grounds, however, for suspecting that they are falling from the eminence on which they first stood—on which they ought to stand—and on which it is the duty of the clergy more particularly to preserve them. Nothing is meant to be said to the disparagement of sermons; the utility of good ones can hardly be overrated. But they may, however, and sometimes do become injurious to the very end they are intended to promote; as, for example, when they engross the whole of the clergyman's attention and time out of the pulpit, and of his care and study in it; when they tend in the least, to give the people who hear them a distaste for the prayers. The primary object of preaching, is to instruct mankind from the word of God, what they are to believe, and what they are to practice, and how they are to worship God publicly and privately. If, by contributing to dispose them more and more to the daily and sabbatical discharge of the highest duties Christians hope to perform—their devotional exercises at home or at Church, then we are certain it occupies its proper place, but not otherwise. As instruments to effect this important object, sermons have received the highest stamp of approbation, and are warranted by the longest experience. But to make them the *end*, and our congregational offerings of prayer and praise to God merely

a means, is to reverse the order of things—that order, surely, which our Church intended. I am even afraid, however, that some clergy are unintentionally, in some cases, guilty of administering countenance to the practice complained of; and of exalting the office of preaching at the expense of the prayers.

The tendency of this cannot be mistaken. It must aid if it do not generate, an under valuation of what is, confessedly, the most solemn and essential duty of the two. One of the natural and evil consequences of it, moreover invariably is, that people cease to make a point of being at Church when the service begins, but continue to come in, throughout the whole sacred performance, to the great annoyance of all; and where the preacher is not popular, desert it altogether.

AN EVANGELICAL CLERGYMAN.

From the Auburn Gospel Messenger.

A highly valued friend at a distance, speaking in a letter some time since received, of the excellence of his neighbouring brethren in the ministry, has the following just remarks.

If I rightly understand the term Evangelical when applied to a clergyman of the Church. I should say it appertained to him and him exclusively, who not only declares the whole truth as it is in Jesus, proclaiming the gospel with honest, yet affectionate fidelity, and “shunning not to declare all the counsel of God,” thus setting forth the doctrines of the Church, which are eminently Evangelical and according to the Scriptures, but at the same time, conforms in all respects, as far as in him lies, and as he has most responsibly vowed and engaged to the Evangelical order and principles of the Church set forth in its discipline and worship, and enjoined in its Canons and Rubrics upon the undeviating observance of every one. The sacred appellation surely belongs not to him, who, either from the selfish thirst of worldly popularity, (the mere thought is fearful,) or the want of firm yet charitable consistency, mutilates the beauteous order and symmetry of our Evangelical worship; speaks disparagingly of the claims of the Church to a divinely constituted and only valid ordering of its priesthood, gives countenance, nay, even a preference to institutions of mere human appointment and authority and tending to the contempt and disuse of things of God, grieves the hearts and wounds the consciences of the brethren, not merely the weaker; disturbs the peace and unity of the Church; and what is still more to be dreaded on his own account, disregards the solemn engagements of his ordination vows, which of all others, are the most responsible ever assumed by accountable man.

To be infirm of purpose is to be at the mercy of the artful, or at the disposal of accident. Look around and count the numbers who have, within your knowledge failed from want of firmness. A wise mother gave the following excellent advice to her son with her dying breath, ‘my son, learn how to say no.’

CANONS OF THE PROTESTANT EPISCOPAL CHURCH.

(Continued from page 119.)

CANON XXXIX.—Of Degradation from the Ministry and of publishing the Sentence thereof.—Sect. 1. When any Minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded Minister shall be restored to the ministry.

Sect. 2. Whenever a Clergyman shall be degraded, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the diocese, and also to all Bishops of this Church, and where there is no Bishop to the Standing Committee.

CANON XL.—Of a Clergyman in any Diocese, chargeable with Misdemeanor in any other.—Sect. 1. If a clergyman of the Church in any Diocese within this Union, shall, in any other Diocese, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee, shall give notice thereof to the ecclesiastical authority of the Diocese to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

Sect. 2. If a Clergyman shall come temporarily into any Diocese under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons, or otherwise, or if any Clergymen while sojourning in any Diocese shall misbehave in any of these respects, the Bishop, upon probable cause, may admonish such Clergyman, and forbid him to officiate in the said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall he give to the Bishop or if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first-named Diocese, be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

CANON XLI.—Of the due Celebration of Sundays.—All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XLII.—Of Crimes and Scandals to be Censured.—Sect. 1. If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy Communion agreeably to the rubric.

Sect. 2. There being the provision in the second Rubric before the communion service, requiring that every Minister repelling from the Communion shall give an account of the same to the ordinary; it is hereby provided, that on the information to the effect stated being laid

before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party. But on receiving complaint, it shall be the duty of the Bishop unless he think fit to restore him from the insufficiency of the cause assigned by the Minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the minister, shall be a sufficient presentation of the party repelled.

Sect. 5. In the case of great heinousness of offence on the part of members of this Church, they may be proceeded against, to the depriving them of all privileges of Church membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different State Conventions.

CANON XLIII.—*Of a Congregation in any Diocese uniting with any other Diocese.*—Whereas a question may arise, whether a congregation within the Diocese of any Bishop, or within any Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the Diocese, within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman having a parish or cure in more than one Diocese, shall have a seat in the Convention of any Diocese other than that in which he resides.

CANON XLIV.—*Of the mode of publishing Authorized Editions of the Standard Bible of this Church.*—The Bishop of this Church in any Diocese, or where there is no Bishop, the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

CANON XLV.—*Of the Use of the Book of Common Prayer*—Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

* The following resolution was ordered to accompany this Canon: *Resolved*, by the two Houses of Convention, that it be recommended to every future Convention, to appoint a joint committee, to whom there may be communicated all errors, if any, in editions of the Bible, printed under the operation of a certain canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the joint committee.

POETRY.

LINES

Occasioned by an Infant directing the attention of its Parent to the Evening Star.

From the Churchman.

My infant boy! with upward gaze
Fix'd on yon radiant star,
Thou wondering seem'st to ask what 't is,
So brightly shines afar.

Thy tiny fingers earnest points
To guide aright my view,
As if to lead thy parent's thoughts
To heavenly objects too.

Vain are the boasted powers of speech,
As yet denied to thee,
When such mute eloquence as thine
Can teach thus forcibly.

A speaking lesson to my heart
It solemnly conveys,
He truly said, "from mouths of babes,
Thou has perfected praise."

So soon, my little cherish'd one,
To thee then is it given,
To turn from earth thy parent's gaze,
And point the path to heaven!

Then be it mine, with heavenly aid,
To guide thy steps aright,
To point thy infant heart and mind,
Beyond that starry height.

To turn thy young aspirings,
From fame's false diadem,
To fix thy upward aim to him,
The STAR OF BETHLEHEM.

LINES

On Hearing of the happy Death of the Rev. Dr. Montgomery.

From the Episcopal Recorder.

My brother, I have read
Of holy men, in Christ who fell asleep,
For whom no bitter tears of woe were shed—
I could not weep.

And thou thyself art one,
O man of loves, and truth without alloy!
The master calleth, and thy work well done.
Enter thy joy!

To such as thee belong
The harmonies in which all heaven unite,
To share the "inexpressive nuptial song,"
And walk in white.

And oh! thy Church, thy home,
Thy widowed home! Who shall forbid to grieve?
How may they bear the desolating gloom,
Such partings leave?

Great Shepherd of the flock!
Even thou whose life was given for the sheep,
Sustain them in the overwhelming shock,
And safely keep!

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—The third took place, after divine service, at the appointed time and place. The inclemency of the weather prevented a general attendance, and the amount collected was only \$5.

Christ Church, Wilton.—A number of gentlemen, residents of St. Paul's Parish, being desirous of erecting a Church in the vicinity of their homes, for the worship of Almighty God, "according to the rites and usages of the Protestant Episcopal Church in the United States of America," held a meeting at Wilton, on Easter Monday last, (March 31, 1834.) Col. Lewis Morris, was requested to take the Chair, and Joseph W. Faber, Esq. was appointed Secretary.

The following resolutions were adopted: 1. That the funds for the support of the Church, shall be placed on a permanent foundation, and shall not depend upon subscriptions. 2. That in order to carry this resolution into effect, the pews shall be sold, either for cash, or negotiable bonds bearing legal interest from the completion of the Church. 3. That the money which may remain after the building is finished, be placed as a fund for the support of the Minister. The following gentlemen were then appointed a Committee to obtain additional subscriptions in aid of the Church, viz: Messrs. John H. Wilson; George W. Morris; John La Roche; Micah Jenkins; Henry F. Faber, Roger Pinekney, and Joseph W. Faber. The following gentlemen were appointed the Building Committee: Messrs. Micah Jenkins; Henry F. Faber, and Joseph W. Faber. Micah Jenkins, Esq. was appointed Treasurer. It was further resolved, that the Church be named, *Christ Church, Wilton*, and be erected on the site of the old building.

The following election then was held, viz: Vestrymen, Col. Lewis Morris; Mr. John La Roche; and Mr. Micah Jenkins. Church Wardens, Mr. John H. Wilson; and Mr. William Brisbane.

We are happy to learn, that the subscriptions warrant the immediate commencement of the building, with the cheering prospect of its early completion.

General Theological Seminary.—We mention as an interesting fact illustrative of its growing reputation, that a candidate for orders in the British diocese of Nova Scotia, has entered this institution.

Churchman.

Domestic and Foreign Missionary Society of the P. E. Church.—In the "Record," for April, we are told from Alabama, "there is a noble field for the labours of Episcopal clergyman in this growing State, even greater than I had supposed, before my arrival. From the fertility of the soil, there is a great tide of emigration into this section of our country, and especially from the States of Virginia and South-Carolina. The families now emigrating, are of the educated

and intelligent part of the community—and those from the above mentioned States have been mostly reared in our own communion; so that a Virginia gentleman has already remarked to me, that to say a family is from Virginia or South-Carolina, is almost synonymous with saying it is a family of Episcopalians. Hence the importance of clergymen here, which none can fully appreciate, but those who are on the ground, and see the actual state of things, and how pressing are the necessities of the case. I say *clergymen* are wanted—men of education, intelligence, and above all, men of discretion, industry and devotion, who will visit from house to house, who will preach in private houses, in school houses, and wherever two or three can be gathered together. At this time we want not so much Churches, but *men*; godly, energetic, laborious men, who love their Saviour and his Church, and desire to glorify God in the salvation of their fellow men.”

From Florida: “There is a little band of true friends to the Church in St. Augustine: and by them, as every where, the services of the ministry are highly estimated. With the exception of two Sundays at Jacksonville, where the Church is much desired, I have officiated constantly in this place. The congregation is generally respectable for numbers, and often as large as can be conveniently accommodated. Twice I have administered the sacrament of the communion to nearly 30 persons, including a few pious visitants, twice to the sick also; and have baptized three adults. Two invalid gentlemen from abroad both of whom came here, since my arrival, steeped in infidelity, embraced the faith and communion of the Church, and one of them has already passed through the valley of the shadow of death, fearing no evil; and the other still lives in the enjoyment of that peace of God which passeth all understanding.”

From Greece: “The missionaries here appear to have full occupation. Mr. Lewis is busily employed in the instruction of such Jews as he can in any way gain access to. Two or three converts who have been baptized, and whose faith and constancy have been severely tried, live in the house with him, and share in his labours. He has prepared some books in Jewish-Spanish, which he is very desirous to have printed.” * * * “During the summer and autumn, there have been issued from the press 2,000 copies of Xenophon’s *Memorabilia*, and Plato’s *Gorgias* and *Apology of Socrates*. Colburn’s *Arithmetic* has been also completed, and Benthlylo’s *Modern Greek Grammar*. I have had a considerable portion of the first volume of Robertson’s *Scripture Characters* translated and shall put it to press, as soon as circumstances may admit.” * * * I intend, also, to publish a translation of Clemens Romanus, with the original text, as the first of a series of selections from the earlier Fathers; and other works are in preparation, which I hope to see some day in wide circulation. I have also prepared a geography, a considerable portion of which has been translated. * * * “Schools cannot exist without elementary books, and it is idle to suppose that people will send their children to school simply to read the Scriptures, and learn a Catechism. What keeps the nation in its present state of degradation and binds them so strongly to their superstitions, but the

deficiency of the means of instruction? Why are the priests generally unable to comprehend aright the services of their Church and the blessed gospel, but because they have been deprived of the means of acquiring a knowledge of ancient Greek, in which they are all written? We are as anxious as any one at home can be, to devote ourselves wholly to spiritual matters, and it is only in reference to the spiritual benefit which is likely to result from our present efforts, that we engage in them. The printing of a few school books, and their use in the schools does not, in the mean time, interfere with the circulation of the Scriptures and religious tracts, nor with their being read by the pupils under instruction, and frequently and faithfully expounded to them."

The whole amount received during the preceding month was \$1672, of which the sum of \$60 only, was from this Diocese.

Protestant Episcopal Female Tract Society of Philadelphia.—This meritorious institution has distributed about 400,000 copies of different tracts. On a late occasion, in a sermon, Bishop Doane made the following just remarks, many of which are equally applicable to the Ladies Tract Society of Charleston:—"The Episcopal Female Tract Society, it may not be known by all that hear me, is in fact a branch of the excellent and useful society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, and it follows in all things most literally, the primitive precept, in *doing nothing without the Bishop*. While all its proceedings are thus in that due subordination to the constituted authority which the Church so wisely requires, the wisdom of the arrangement cannot be too highly commended, in committing its executive functions to the mild efficiency and gentle perseverance of benevolent ladies, and making *them* the dispensers of these winged missives of salvation, whose nice discriminating tact, patient assiduity, and prevailing influence with mankind, best fit them for the office." * * * "I do not believe that there exists a religious society, which, with the same means, does an equal amount of good, nor that to any one the alms of an enlightened Christian liberality can be extended with a greater certainty of faithful appropriation and of rich results. What, if a cup of cold water only in the name of Christ be not forgotten in the eternal world—what shall be their satisfaction who have opened to the soul that was athirst, rivers and streams of knowledge, and revived the dead in trespasses and sins, with the pure water of eternal life!" * * * "Would you see for yourselves, and be convinced, go with the excellent ladies, in whose name I speak, upon their errands of benevolence and mercy. Go with them to the hospitals, the asylums, the abodes of suffering and shame, and see the features of their wretched inmates brighten, as they open their treasures and present them, in forms adapted to their condition and capacity, with the instructions and consolations of that religion, which alone has not deserted them in their abandoned misery. Go to the infant and Sunday Schools, and see the attention of the young arrested by the lively sketch, or touching narrative, and brought to think of their Creator in the days of their youth. Go to

our frontiers, or our inland forests, and see the Churches rising, and the souls fast ripening for the harvest, of which scattered tracts have been the seed, to which the Lord has given the increase."

The Lord's day, now regarded.—It has been determined by the old line of Liverpool packets at New-York, that when the ship's day of sailing falls on Sunday, she shall be detained until Monday morning. In our community alas, the change is not for, but against the Sabbath. The Rail Road car now goes every Sunday instead of every other as formerly.

NEW PUBLICATIONS.

The Heart delineated in its state by Nature, and as renewed by Grace; by a Presbyterian of the Protestant Episcopal Church.—(Continued from page 128.)—On spiritual concern, in reference to the too common treatment of it, our author justly remarks, "That treatment must be prudent and guarded. We have already remarked, that when industriously concealed, it preys upon the soul in secret. On the other hand, it brooks not a rash and glaring exposure to the public eye. It is too sacred to be made the sport of every tongue. How impolitic, then, and how repugnant to natural delicacy, and to the shrinking sensitiveness which belongs to first convictions, is the modern popular plan of organizing those who are its subjects into classes, of addressing them collectively, and of assigning to them particular and prominent seats in 'the great congregation,' the making them 'a spectacle unto men,' 'a derision to the scoffers!' The writer only wonders, that to such an exhibition, any mind, rightly constituted, could submit; and he feels as though any concern how genuine or deep soever, must be dissipated under the glare of such exposure, and all singleness of heart before God, be changed into the desire 'to be seen and heard of men.' To the bosom of friendship, to the heart of affection, it may be confined; yet even theirs is not always the privilege to sooth it with effect, to direct it aright. Few indeed are qualified 'to minister to the mind diseased;' and these few, are such as have felt the pangs they would assuage, who have had personal experience in 'the things of God.' But the best adviser, better than all on earth, is the great physician, the physician of souls."

On the influence of Christianity on a community, this is as eloquent as it is correct: "Scarcely can you recognize ancient Britain, as described by its Roman visitors and conquerors, with its gallant, warlike, yet ferocious population, and its Druid superstitions, in the fair and happy isle that now smiles from the bosom of the sea, looking joyfully upon her fair heritage, and her favoured children at home, untiring in industry, unrivalled in the arts, distinguished in science, and, above all, guided by piety, and rich in the favour of the Lord; or, as she casts abroad her eye over the wide expanse of ocean, and sees the sails of her commerce spreading to the winds of heaven! Now, what, be it asked, has caused the change? Was it science hand in hand with civilization? Nay, it was the gospel introducing both. Had there been no Christian apostle to Britain—had her only priests been those who wandered among her majestic oaks, and revered their sacred parasite*—had her only altars been the rude and blood-stained stones which idolatry had erected, and over which idolatry presided—not now had she been seen in the foremost rank of nations, and filling so large a space in the eye of the world, and fulfilling the important duties assigned her from on high! Her change from a Pagan to a Christian state, was at the commencement of her prosperity, and the light and joyousness of that prosperity have increased with the increasing diffusion of 'the light of the everlasting gospel.'"

On the change of heart: "It is true, indeed, that the Church avoids, and that her ministers avoid, many of the popular phrases used in reference to the subject—phrases, some of which are equivocal, and others erroneous; but which, by many, are made very shibboleths, or tests of orthodoxy. But she expresses the great fact of spiritual renovation and its essential importance in the hallowed language of God's own word. What more should man require? Why should she 'be wise above what is written?' Why should she 'savour of the things that be of men, rather than of those which be of God?' If the quotations which are subjoined in the notes, are impartially weighed by the reader, he will perceive how unjustly the charge of opposition to this blessed and wholesome doctrine was pre-

* The Mistletoe.

ferred, against some, while living, who now '*rest from their labours*;' and how entirely groundless it is, when urged against the Church generally. It will be seen that it is by no means the doctrine of a sect or party in the Church, but of the Church itself, as a whole; and that its profession, so far from being a novelty, forced upon us by the strong tide of popular opinion, is indeed 'the old commandment which we had,' and respected and obeyed, 'from the beginning.' To those who may, perhaps, have been long accustomed to hear, to believe and to circulate, this undeserved charge, we would pointedly appeal. With such testimonies spread fully before them, and with the many disclaimers that come indignant from the lips of the unjustly accused, sounding in their ears—we would put it to their moral fairness—their sense of justice—their regard for truth—their Christian principles and feelings—and ask, if they can reconcile it to any of these, if they can answer it to conscience and to God—to repeat and reiterate a charge which has been again and again denied and disproved, and with the refutation of which they are fully acquainted. Surely he who repeats a refuted allegation, but withholds the refutation—he who propagates a slander, however current, knowing it to be such, is 'a false witness against his neighbour, a slanderer of his brother.'

Our author shows great address in avoiding some knotty points, or rather in showing that there is ground on which those who differ may meet, and that they are perhaps not so much at variance, as they might, at first, have supposed. On one point, we were a little disposed to enter into argument with him, for we think a "new creature," is a figurative expression, not to be insisted on too closely, had he not very judiciously added, "On this, however, I would not too strongly insist. As long as the necessity of a spiritual change is admitted in theory, and the change itself exhibited in practice, it will not be of vital moment, whether sanctification is regarded as *growing out of this change*, or as *a part of it*, and its consummation. Rather, then, let us trace the Christian in his brightening course towards the heavenly world, and show how truly it may be said, that 'he is changed from glory to glory, as by the Spirit of the Lord.' " Accuracy in theological phraseology is so important that we could wish the word "conversion" was restricted to denote the change of mind, from infidelity to christianity, and repentance to denote the change of heart which takes place in the nominal Christian, when he becomes a true Christian. We do not think the best old theological writers would say of a speculative believer in the gospel under any circumstances that he was converted, though they might say he was a penitent, a reformed man, or that by a convert, they meant any other than one, who was the subject of a conversion from false to the true religion. We are aware that the terms are used in Scripture with latitude, but there are many advantages in avoiding expressions which have become technically used in controversial writings. In page 212 we read, "In the sense here affixed to 'the broken and contrite heart,' it will be evident, that it is a state which will be but once experienced. It is a part then of that great change, by which 'the power of sin and Satan' is destroyed, and the kingdom of God established in the soul, and like it, admits not of repetition. It is connected with the one great 'repentance which is unto life, and therefore never to be repented of.' Yet in a lower sense, the terms admit of frequent application to the state of the same individual. Even the renewed believer, whose heart has been once thoroughly broken and bound up, may, (in the language of one of our Articles,) 'depart from grace given, and fall into sin; and by the grace of God (he may) arise again and amend his life.'" Now in this passage candor requires us to object to the expressions, "but once experienced," "admits not of repetition," for they seem to imply an instantaneous change, so clearly defined, that there can be no mistaking it, that the subject could name the time, place, and other attendant circumstances of this great one change. There is no doubt St. Paul's change was of this character. We do not doubt that the change, as it respects some other persons, are also thus clearly marked. But whether it be the case with the majority of Christians, with most of those who have known the Scriptures from their youth, and been brought up "in the nurture and admonition of the Lord," are points to which, to say the least, we demur. Our author, and we think the same remark applies to a very popular work, "Doddridge's rise and progress," lays down a position as universally applicable; which is only applicable in the case of some, not the majority of individuals. "Every one, (says the judicious and pious Scougal.) may propose the method he judges most proper and convenient, but he doth not thereby pretend that the cure can never be effected, unless that be exactly observed. I doubt it

hath occasioned much unnecessary disquietude to some holy persons that they have not found such a regular and orderly transaction in their souls, as they have seen described in books; that they have not passed through all those steps and stages of conversion, which some, who perhaps, have felt them in themselves, have too peremptorily prescribed unto others. God hath *several* ways of dealing with the souls of men, and it sufficeth if the work be accomplished, whatever the methods have been." But we must no longer linger on these instructive and interesting pages.

Pastoral Advice and Persuasion, relative to the Lord's day and House.—'This kind and seasonable remonstrance is applicable, though addressed to one congregation, to many both in town and country. We may mistake, but there does seem to us an increased disregard to the "Lord's day and House." And who needs to be informed, that the fourth commandment is at the very foundation of religion, that it will not long flourish in the community and the heart where the requisitions of that commandment are habitually disregarded, or that man is a creature of association, and if he does not reverence the sanctuary, he will soon learn to regard as common things, if he does not condemn, whatever relates to the fear and worship of Almighty God, his Sabbath, his sacraments, his scriptures, his holy name, the obligations of an oath, and, in fine he will soon think, and feel, and act, as if there was no God, or, at least, none to whom man is accountable. The irreverence of which we now speak has not suddenly appeared. It has gradually sprung up, may it be arrested before the Sabbath is abolished, and the houses of God converted into temples of reason, as they were in atheistical France! A prominent cause of the evil is the act of our National Government enjoining the violation of "holy time." We allude to the requisition that the mail should travel and the Post offices be opened on Sunday. Christians did not ask the General Government to protect the Lord's day, and yet it is protected by many acts of our State Legislatures. But they reasonably asked, and still ask, that the old custom of the mail stopping on Sunday should be revived, that the Government should not take part with those who oppose the Sabbath; should not tempt many citizens to commit sin, by making their continuance in the Post-office department depend on their profaning the Lord's day, and thus virtually exclude conscientious Christians from all these places of honour and profit. The example of the many directly and indirectly connected with the Post-office, of the crowd who resort to it for letters on the Lord's day, and the decision of the Government itself, that worldly business is not to be postponed, even for one day in seven, cannot but have its weight against the sacred cause. We behold corporate bodies following the example, transacting business occasionally, and some of them constantly, on the Lord's day. Christians attached to these corporations have not firmness to come out and be separate from them, rather than disobey God; and more, they soon learn that their individual concerns are too pressing to be postponed for the claims of God's day and house. The pamphlet before us well observes, "How seldom, however, will these, (emergencies,) be found really to explain the so common and lamentable fact of Sunday travelling, or Sunday appointments for the purpose of conference, on matters, wholly secular in their character." * * * "Appointments of temporal business, are sometimes, however infrequently, made on the Lord's day. Can any consideration short of a necessity so immediate and urgent, as to put the attention which it claims, on the ground of paramount duty to God and man, justify the Christian in this? Cases may, indeed, be supposed, in which the hours of this day, refused to conference on secular business either public or private, may imply evil to a great extent. But these cases are of very rare occurrence; and as admissible exceptions to a general rule, they do but help to prove the indispensable obligation of the Christian's duty to waive all surrender of this sacredly appropriated time, to things which are not consistent with the design of its hallowed ordinance."

On a kindred point but of far more consequence, as it involves an *habitual* violation of the Lord's day, and by an immense number of travellers, agents and spectators, the pamphlet says, "the necessity of making Sunday one of the days of the Rail-Road cars' departure from the city, is probably urgent and unavoidable. The Directors cannot be supposed insensible to considerations, which, but for such necessity, would make it seem a great public evil, from which their authority should be withheld." The mildness of this reproof will, we trust, carry it home to the

conscience. Our own opinion is that this proceeding is an offence, not only against religion and good morals, but against the very peace and order of society. Persons residing near the place of departure and arrival, have told us that the quiet of their homes, and on the very day sacred to quiet, (comparatively not at all on other days,) is grievously interrupted by the crowd of idle people, of all ages and colours, who assemble to witness the stirring scene of the flying car. This nuisance, if nothing else, will, we trust, bring some allies to the cause of the Sabbath. "All are bound alike," well remarks our pamphlet, "who would perpetuate the influence of christianity, in the community of which they are part, as well as secure their own individual interest in Christ, as the Saviour of men, to contribute, by all requisite means, to the preservation of the observances of the Lord's day and house, in all possible honour and efficiency."

With respect to the obligation resulting from the command "reverence my sanctuary, I am the Lord," our author says, "infirmity and age, will of course excuse the absence of any, from the house of God, who cannot render it without bodily pain and danger. But will the mere inconvenience of putting on customary defence against weather, an inconvenience which, with male members of the Church, surely is never allowed to detain them from engagements of company or business, on the other days of the week reasonably excuse your absence from public worship? With members, indeed, of the Church, of either sex, how little, is the inconvenience of bad weather, allowed to interfere with the pleasure they promise themselves, from social engagements, either for the night or day!"

"It may be of some weight with them, perhaps, to state the fact, that a few persons have been observed, with an invariable punctuality to be present at the offices of the Church, when inclement weather has kept others away, among whom none have been known to sustain the least injury from the effort of pious duty. It is remarkable, too, that the Clergy to whom it belongs to administer these offices, for many years together, are found to perform their duty, with the few assisting at it, as now referred to, in general, going to, and returning from Church on foot, without finding themselves in any instance, at all the worse in their health for doing so." He also adverts to the evil of children being sent to Church unattended by their parents; "they will go, when required to go, without good obvious cause keeping parents at home, by a constraint, too irksome, not to be injurious: or, if the more willing to go, because parents do not by their presence control their behaviour, the consequence may be, that attendance at Church, will, on their part be but a pastime, and their carelessness there, unchecked and unnoticed, grow into a characteristic irreverence for the House of God; while to the devout, who are painfully obliged to witness it, it is an interruption and annoyance, of which they may not unreasonably complain." Another act of irreverence, is "the practice of assembling before the doors of the Church, before and after Divine service, and even while it is in celebration, in a manner often betraying a great degree of indifference, if not an absolute insensibility to the sacred character of the place and the deportment proper to it. It is an evil requiring the attention of parents and friends, that the young of the congregation often too much indulge in this practice."

"Much incalculable evil, comes from the indulgence of male children in the habit of street rambling during the recess of Divine service. It will infallibly, in not a few instances, be abused to the same indulgence extended into the hours of public worship." "Another circumstance may, for a moment, be adverted to. When Divine service is dismissed, it has been common to indulge in exchanges of salutation from pew to pew, or in the aisles, accompanied with conversation, which, often there is reason to believe, would be admitted on reflection, to be not in strict accordance, either with the duties which had been performed, or with the place."

Although the opinion is held that the want of reverence for God's house, is both the cause and the effect of insensibility to the claims of religion in general, yet it may be traced in some degree to an opinion to which Christians of several denominations have always been inclined, (although they do *dedicate* their places of worship, to their appropriate purpose) and which we are sorry to notice is favoured by some members of our Church. The opinion alluded to, is that "all places are the same," so far as public worship and religious instruction are concerned, or that it is immaterial whether the "assembling of Christians to pray, and hear the word of God, be in a consecrated Church, or in any other commodious room. It is obvious that the prevalence of this opinion will destroy those good as social-

tions by which holy feeling and conduct in the Church, as its doors, and even in our going to and from it, are in some degree, at least, protected and encouraged. Assuredly the framers of our Liturgy attached importance to this power of association. for in the office for the Consecration of a Church, they say that the houses for the public worship of God "are separated from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father; let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship."

OBITUARY.

DIED, March 29, 1834, at the General Theological Seminary at New-York, Mr. GEORGE FREDERICK COOKE, of New-Hampshire, a member of the Senior Class in that Institution.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Librarian reports the following donations to the Library:

By the Rev. Dr. Adams.—Catalogus Universitatis Harvardianæ, MDCCCXXXIII, 8vo.

By the Rev. D. Dalcho.—A Reply to a Pamphlet, by S. H. Dickson, M. D., entitled Statements, &c., Charleston, 1834.

By the Editors of the Gospel Messenger.—The Protestant Episcopal Pulpit, for January, 1834. Journal of the Institute at Flushing, for February and April, 1834.

Parish Library of St. Philip's Church.

The Librarian reports the following donations to the Library:

By Miss Eliza O'Driscoll.—Christ our Example. By Caroline Fry.

By the Rev. C. E. Gadsden, D. D.—Detail of a plan for the moral improvement of Negroes on Plantations, read before the Georgia Presbytery. By Thomas S. Clay, of Bryan County, Georgia.

By Mrs. Elizabeth A. Clarkson.—The Missionary Herald, Vol. XXX. No. 4. April, 1834.

By the Gregory Society of St. Philip's Church.—Odd volumes and numbers of the Churchman.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut.—On Thursday, February 20, 1834, in St. Peter's Church, Plymouth, Conn., the Rev. Lucius M. Purdy, Deacon, was admitted into the Holy Order of Priests.

By the Rt. Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Sunday, April 13, 1834, in St. Clement's Church, New-York, Messrs. Thomas West; William W. Niles, and Stephen McHugh, were admitted into the Holy Order of Deacons; and the Rev. Thomas S. Brittan, Deacon, into that of Priests.

CONSECRATION.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Wednesday, March 5, 1834, St. Michael's Church, Bristol, R. I., was consecrated to the Christian worship of Almighty God.

CALENDAR FOR MAY.

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| 1. St. Philip and St. James. | 18 Whitsunday. |
| 4. Fifth Sunday after Easter. | 19 Monday in Whitsun-week. |
| 5. } Rogation Days. | 20 Tuesday in Whitsun-week |
| 6. } | 21. } |
| 7. } | 23. } Ember Days. |
| 8. Ascension. | 24. } |
| 11. Sunday after Ascension. | 25. Trinity Sunday. |